

“Very true, sir,” was the triumphant reply of Mr. Kincaid, a reply which none but a Baptist could have made, “very true, there is no Divine authority for infant baptism, it is *based only on tradition*, and so *I reject it altogether*. Infant baptism is the offspring of a Judaizing spirit, and betrays great ignorance of the true character of a Christian church,—through its influence whole nations, without reference to character, are brought into the church. I regard infant baptism, in its practice or tendency, as one of the worst dogmas of Popery. Let it be taken from the system, and believers’ baptism be restored, and the whole superstructure of Rome will crumble down.”

The Jesuit priest soon found that he had more than his match in the unpretending Baptist minister, whom he had striven to convert to the dogmas of Rome; and that it was no use arguing longer with one who denied *in toto* the authority of tradition, and built his faith upon the BIBLE ONLY; and therefore, with his dark piercing eyes flashing inquisitorial fire, he retired from the controversy, leaving Mr. Kincaid to his own reflections.

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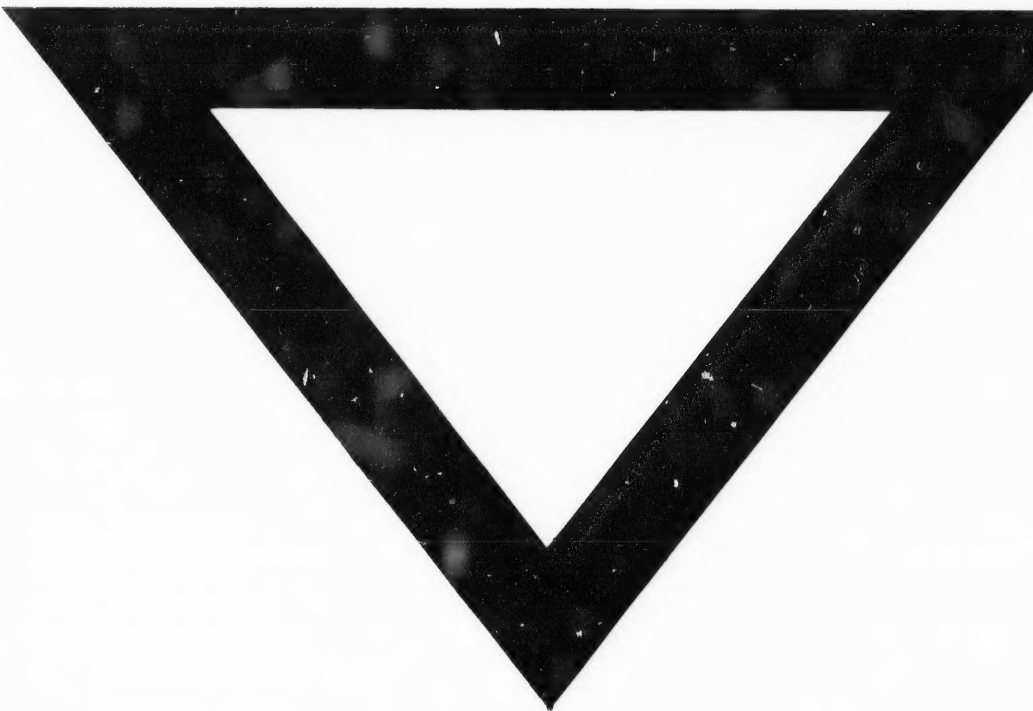
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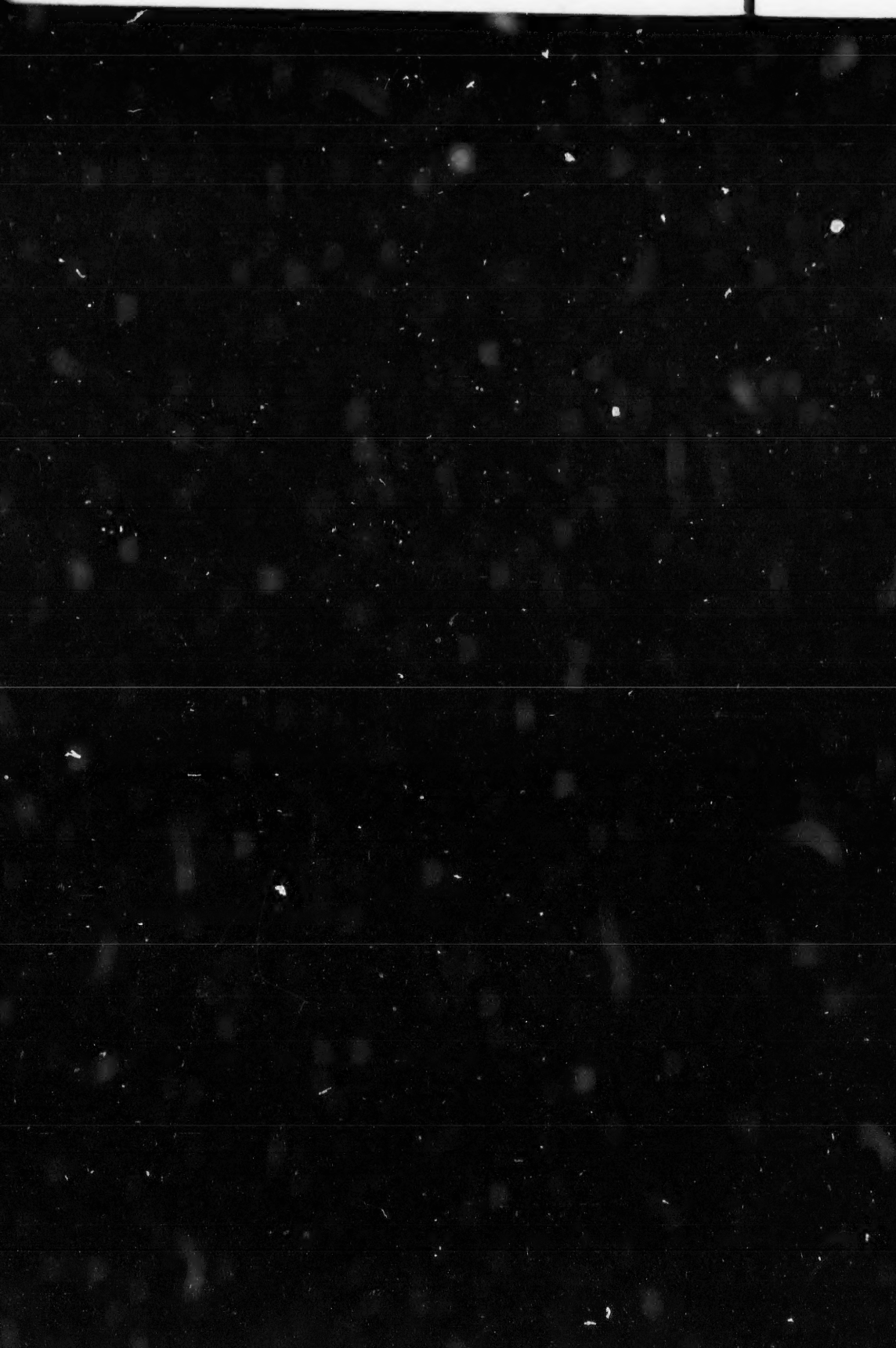
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found in the church of Rome all those characteristics which the apostle John attributes to her, in the seventeenth chapter of the Revelation, and that in the following chapter you have found a command to go out from Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues."

It is, then, an established and admitted fact, that because the Romish church "has made the word of God of none effect by her traditions"—Matt. xv. 6—because she "teaches for doctrines the commandments of men"—v. 9—because she has dared to suppress the second commandment of the decalogue, and has falsified the sacraments of the New Testament, *you have abandoned her*, as adding to the word of God, and taking from it, just as she finds it convenient. You have called to mind also what Jesus has declared at the close of the sacred volume: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out

of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii.—18, 19.

In short, it is because the church of Rome is not based upon the word of God; because she rejects and conceals that word, that you have separated yourselves from her.

Let me now ask you one question. Do you believe that the church of Rome is in reality such as we have just described her to be? that she possesses all the marks and characters of "the man of sin, the son of perdition," of that Antichrist *who teaches the doctrines of devils*,—of "the great whore,"—of the woman "arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls," who has "upon her forehead a name written MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH?" Rev. xvii., 4, 5. If you believe all these things, you have done well to come forth, without longer delay, from a church which you recognize as possessing all the characteristics of the enemy of God. You are then placed upon the solid ground of the

Bible, and all those who love the word of God cannot but rejoice at your noble resolution.

But I have still another question to propose to you. It is this: Do you wish to be consistent with the declarations you have just made? If so, then I beseech you to examine, yet once more, the three passages of scripture which I have placed at the beginning of this treatise. You recognize them to be a portion of the word of God. At the same time, if, as I doubt not, you are sincere in the opinion which you share, in relation to the church of Rome, then she must be regarded by you as Antichrist, as Belial—in a word, as opposed to the word of God. She must be that kingdom which opposeth all that is God, “that man of sin, who exalteth himself above all that is called God,” wishing himself to pass for God.

Now, I ask you, what fellowship can there be between Jesus Christ and Belial? I ask, if we can belong to the church or visible kingdom of Jesus Christ here upon earth, and at the same time belong to a system which is directly contrary to him? I ask if we can drink of the cup of the Lord, and at the same time that of devils? Certainly not, you an-

swer me. It is then a well settled fact with you, that there can be no alliance, no affinity whatsoever between the church of Jesus Christ and that of Antichrist.

If the assertion which has just been made is true—and I believe it with my whole heart—it remains for me to propose yet another question to you : Is it lawful in going out of the church of Rome, for a person to retain any of her FALSE TRADITIONS ? Does not the Bible command us to come out from Babylon, in order that we “be not partakers of her sins, and receive not of her plagues ?” The tradition which makes void the word of God, is it not a sin ? Now tell me whence Rome has taken her infant baptism ?

Upon this point she herself is frank. Listen to what, upon this subject, says Rev. Father Sheffmacher in his “Manual of Controversy.” “We find in no part of the Scripture that it is necessary to baptize infants.” Page 48. “We find no example in Scripture by which we can see that infants ever were baptized.” Page 59. “Jesus Christ and the apostles baptized by immersion.” Page 76. “The Catholics prove the baptism of infants by

TRADITION." Page 119. You have it, then, dear reader, that the baptism of infants, is nothing else than a TRADITION, which the church of Rome invented in the third century—that is to say—more than two hundred years after the death of Jesus Christ.

The Scriptures prove to us, as clearly as possible, that baptism was administered to the believer only, who was buried in the water, in the name of the Holy Trinity. They do not say one word of the baptism of infants, which is a comparatively recent invention. The date of the ceremony of pouring water on an infant, in order to baptize it, can easily be discovered. This then is another tradition, which makes void the commandment of God.

Where are you then, dear friends? Are you still following the traditions and the doctrines of men? And yet, was it not with this express design that you went out from the church of Rome, in order that you might no longer be subject to the commandments of men?

But I wish to continue my argument with you yet a little further. I suppose for a moment—observe, it is only a *supposition*—

that the baptism of infants is proper. Still I ask, how can you say that the church of Rome, which according to you, is no church of Jesus Christ, has the right to administer the ordinances of Jesus Christ? "Is there any concord between Christ and Belial?" "Can you drink the cup of the Lord and the cup of devils?"

We must be honest and candid. Either the church of Rome *is* the church of Jesus Christ, and then she has the right to administer the ordinances of baptism and the supper—and in this case you and I have done wrong to leave her—or else she is not. If she is not the church of Jesus Christ, she has no right to administer the ordinances, and consequently you have never been baptized.

Consider attentively what I say to you, and you will see that it is not easy to refute this reasoning. But the scripture teaches us that the church of Rome is not the church of Jesus Christ. They also tell us that there is but "one baptism," Eph. iv. 5; and that this baptism is the burial of the Christian in the baptismal waters, as Jesus was buried in those of Jordan, Matt. iii. 16; as the eunuch

also was, Acts viii. 38; as the apostle Paul and the Romans also were, Rom. vi. 3, 4; as the Colossians were, Col. ii. 12; in a word, as all Christians were in the time of the apostles. They did not make void the commandments of God by their tradition, but like the Samaritans, "when they believed they were baptized, both men and women." Acts, viii. 12.

I appeal, then, to your conscience and your good sense. Where is infant baptism to be found in the Scriptures? Certainly you are not able to point out a single passage, which says that new-born babes should be baptized. It is nothing else but a miserable tradition, which the church of England, and that of Calvin and that of Luther have retained among the numerous relics of popery, which they carried out from the church of Rome, when they separated from her.

As for you, well-beloved, to whom I address myself, reject all those precepts, which are founded only upon "the commandments and doctrines of men." Col. ii. 22. Keep to the pure word of God, and since you have honestly and in good faith, gone out from the Romish

church, because she holds to TRADITIONS instead of the COMMANDMENTS OF GOD, abandon all these traditions, even to the very least.

Hearken to what the apostle Peter said to the Jews who acknowledged their sins, and wished to be reconciled to God,—“Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts ii. 38. Hear what the same apostle says to Cornelius and his friends,—“Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” Acts x., 47, 48. See what Philip says to the eunuch who asked of him baptism. “If thou believest with all thine heart thou mayest.” Acts viii. 37. Hearken to what the Lord Jesus Christ himself said, when he gave his commission to his apostles, “Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved.” Mark xvi. 15, 16.

Every where faith precedes baptism. But the Church of Rome among her numerous and

sacrilegious innovations, has ordained that it is not necessary to wait in order that faith may precede; and in her temerity she has reversed the order which Jesus Christ has established.

Faith, and then baptism:—such was the command of the sovereign legislator of the Christian church.

‘Let us begin with baptism—faith may come when it can,’ says Antichrist, the man of sin, the modern Babylon, the church of Rome.

And yet, it is a lamentable fact, that certain churches which protest against the traditions of Rome, have nevertheless received this error from that very church which they repudiate on account of her traditions.

Rome in her folly and its blindness, has perverted the two ordinances of baptism and the supper, both of which she administered to infants up to the council of Trent, when she ceased the practice of administering the communion to them, but continued to administer baptism. Certain protestant churches, such as that of Luther in Germany, that of Calvin, which is the Presbyterian church of Switzer-

land and France, that of Henry VIII., which is the church of England, have had the weakness to retain this tradition of the mother of abominations.

Believe me, this custom of baptizing infants has no other authority whatever than the tradition of that very church which you have just abandoned, because, *by her tradition she makes void the word of God.*

Is it your desire, then, to retain *any* of the relics of popery? Why turn your back upon Rome at all, if you wish still to retain some one of her traditions? Can you drink the cup of the Lord and the cup of Rome at the same time? Can you partake of the table of the Lord and the table of Rome at the same time? Can there be any agreement between Jesus Christ, who has commanded the baptism of the believer by immersion, upon a public profession of faith in his name, and the church of Rome which has established the baptism of infants by sprinkling, in order that they may be regenerated by that baptism, and become members of the church, by entering into the covenant of Abraham, which no longer exists?

Can you consistently approve of those pro

testant churches, which have separated themselves from the church of Rome *on account of her traditions*, and which have notwithstanding retained infant baptism, which owes its origin only to the will and false views of that very church which they reject, on account of her traditions?

No Romish priest is afraid to meet and discuss this subject with a protestant minister who admits infant baptism, because he can make that minister contradict himself whenever he chooses. Not so with him who administers baptism by immersion to believers only.*

The priest knows that Jesus Christ and his apostles baptized all those who believed by plunging them in the water; and he knows also that it is his own church which has established the baptism of infants. He does not dare therefore, to attack the servant of God upon this point, for he knows that the latter has the holy scriptures to sustain his baptism.

* A striking instance of the advantage of a Baptist over a Pedobaptist in reasoning with a Romish priest, is furnished in the conversation between Rev. Eugenio Kincaid and a priest, which we have inserted at the close of this tract.

The Scriptures tell us that we ought to "be ready always to give an answer to every man, a reason of the hope that is in us, with meekness and fear." 1 Pet. iii. 15.

Now suppose that while you are having your infant baptized by one of your ministers, a priest of the church of Rome enters the place where you are.

He sees you bring your child to be baptized; he says to himself, "that is well, it is just as we do."

He sees your minister pour water upon the head of the child; he says again, "that is good, it is just as we do."

He sees again that you give a name to your child; and he says once more, "all this is very good indeed, it is just as we do."

If you are an Anglican, or a Swiss or French Presbyterian, he sees a god-father and a god-mother, who solemnly engage that the child shall be brought up in the Christian faith; and the priest says, "why, all this is right; it is really equal to what is done by us catholics!"

Astonished to see so much similarity between his church, which you have abandoned, and

that church which you have just chosen, he asks wherefore you have separated yourselves from the ancient mother church, which could have baptized your child just as well as your own minister.

You reply to him, that it is because you have discovered that the church of Rome makes void the commandments of God by her tradition.

Hereupon the priest asks, "is it true that you have resolved to *reject all tradition*, and to hold to nothing but the *Bible only*?" You reply in the affirmative.

Then the priest, without any hesitation, immediately appeals to the word of God that you should point out to him *one single passage*, which authorises the baptism of infants.

You hesitate no longer; you tell him that Jesus has said, "Suffer the little children to come unto me, and forbid them not." The priest replies, "Jesus did not baptize them; he only blessed them."

You quote to him the words of Peter, "the promise is unto you and to your children." Acts ii. 39. He replies that this promise is that of the Holy Spirit, which infants are

incapable of receiving; and, moreover, that the word "children" does not always signify in the Bible, *infants*, but *posterity, descendants*.

Pursuing the subject further, you tell him that the household of Lydia, of the Philippian jailor, of Crispus and Stephanus were baptized, and that probably there were infants among the persons baptized. But the priest proves to you from the Scripture that, in the household of Lydia they were "brethren," Acts xvi., 40; that the jailor "rejoiced, believing in God, with all his house"; that Crispus also "believed on the Lord with all his house, Acts xviii., 8; and that the household of Stephanus "addicted themselves to the ministry of the saints." 1 Cor. xvi., 15.

Defeated again on this point, you tell him that baptism comes in the place of circumcision; and as, under the Abrahamic covenant, infants were circumcised, so the infants of Christians ought to be baptized. The priest answers you, that if baptism takes the place of circumcision, then that ordinance should be administered only to the same class of individuals as those to whom circumcision

was administered. Accordingly *boys* only ought to be baptized; and when a father of a family is converted, his servants and slaves, if he has any, even if they are not believers, ought to be baptized, whether they consent to it or not; because such was the law of circumcision. Furthermore, the priest shows you by the apostle's own words, that the covenant of Abraham exists no longer, but that we have a better covenant in Jesus Christ.

The last argument to which you have recourse is that of the holiness of the infant, 1 Cor. vii. 14. The priest, however, gives you no rest here, but shows you that the holiness to which allusion is there made, is a *civil holiness*, that is to say, that the children of the Corinthians to whom the apostle Paul addressed himself, were born in the ties of marriage, and were therefore legitimate.

Beaten upon all these points, you perceive that there remains not one solid argument by which you can defend your infant baptism.

Then the priest of Rome says to you, "you have turned your back upon us, because we teach traditions, and we do not deny that such is the case. We are honest in acknow-

ledging that we have taught you traditions. Your minister will not be as frank as I am. But tell me, if you please,—you who are determined no longer to follow traditions—are you able to deny that it was the church of Rome who introduced infant baptism towards the middle or end of the third century, and who sanctioned and approved it, at one of her councils, two centuries after she had invented it? You say that you no longer desire to belong to the Romish church, because she teaches traditions; and yet, in baptizing your child, you continue still to practise a tradition established by our church.”

Such would be the way in which a Romish priest would reason with those who leave his church in order to hold to the simple word of God, and who yet retain the tradition of infant baptism.

Can you serve two masters at once? Can you hold to the Bible and to tradition at the same time? If you admit the tradition of infant baptism, why not admit the tradition of administering the communion under one kind only, as the church of Rome now does? Why not give the communion to infants, as

the church of Rome did until the Council of Trent? What solid reason can you give for administering *baptism* to infants, and refusing them the communion? Why will you deceive yourselves?

Reflect seriously upon this subject. By the baptism which you administer to your infants, you follow the tradition of the Romish church, by submitting to the decree of one of her councils—that of Mela, A. D. 418; and in refusing to give them the communion, you still submit to the orders of the church of Rome, who, after having established infant communion, shortly after they established infant baptism, in the fifth century, as absolutely necessary to salvation, did, in the sixteenth century, at the council of Trent, convoked by order of the pope, decree and ordain, that the communion should no longer be administered to infants. Tradition upon tradition! Behold to what absurdity your baptism of new-born babes conducts you!

It seems to me, dear friends, that it would be no easy matter for you to reply, in a satisfactory manner, to all these questions. Be then consistent with yourselves. You have

abandoned Rome *on account of her traditions*; retain none of them therefore, *not even the least*. Throw off these rags with which she has clothed you, and put on Jesus Christ, just as his holy Word directs you.

Do you wish to know your duty? Permit me to show it to you. Are you truly the disciples of Jesus? Have you received the precious gift of faith? Then I will say to you, as the apostle Peter said to the multitudes of the Jews on the day of Pentecost, "Repent and be baptized in the name of Jesus Christ," Acts ii. 38; or, in the language of the disciple Ananias to Paul, "And now, why tarriest thou? Arise and be baptized," Acts xxii. 16.

You have great reason for gratitude to God, that he has delivered you from the arts and snares of "the Man of Sin," and that he has opened your eyes to enable you to see the glorious light of his holy gospel. Why should you suffer yourself still to be held in the nets of tradition, to hinder you freely walking in the new path in which God, in his infinite mercy, has placed your feet? Why will you shut your eyes, so as not to see the

light, and thus expose yourself to wander in the dark labyrinth of infant-baptism.

Was it not the church of Rome, who, in the ages of ignorance and superstition, invented this new kind of baptism, which she administers to new-born babes, with the design of snatching them from eternal condemnation? The church of Rome does not conceal it. She openly avows it. It is by means of tradition that she has established this innovation; and you, *you* are content to give it your sanction. No pedobaptist, unless one who is either grossly ignorant or strongly prejudiced, will attempt to prove infant baptism by the Holy Scriptures. The most celebrated pedobaptist authors candidly confess that tradition is the only basis upon which their doctrine rests.

Be consistent then, and reject *all* the errors of the Romish church, or be sufficiently honest and intelligent, not to pretend to rebel against her traditions, and yet persist in retaining one which is considered by the Romish church herself as one of the most important and essential. For, in truth, infant baptism has been the source, the origin, the root—and

now is the base, the pillar, and the foundation of Popery.

Believe not what men tell you; but rather have recourse "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah, viii. 20

APPENDIX.

THE great question of the present day, between genuine Protestants on the one hand, and Papists and Puseyites on the other is this—Is the Bible only to be received as the rule of faith, or the Bible and Tradition together? Is *no doctrine* to be received, unless it is found in the Bible; or may a doctrine be received on the authority of tradition, when it is confessedly not there?

A few years since the Rev. Dr. Hook, a distinguished advocate of the semi-papistic theology of Oxford, now known by the name of Puseyism, preached a sermon in the city of London, in the course of which he argued as follows, “you know, my hearers, that the Bible says nothing whatever of the baptism of infants; if then, you reject the authority of tradition, how can you account for infant baptism? With what consistency can

you receive this doctrine, as you do, without a question, and reject other doctrines, which are established upon *precisely the same foundation?*"

Now we maintain that the argument of the Puseyite preacher was a sound one; for the design of Dr. Hook was, not to pull down infant baptism, but to build up *tradition*; and in strict accordance with the preceding argument of Dr. Côte, we may enquire—if one doctrine be received upon the authority of tradition, why not the others? why not all the doctrines of Oxford or of Rome?

It has been remarked on a preceding page, that the Baptist, in arguing with a Papist, enjoys an immense advantage over his Pædobaptist brother. For if the latter should accuse the priest of Rome of adding to the word of God, and of receiving the doctrine of the Pope's supremacy, indulgences, relics, and other absurdities, *upon the mere authority of tradition*, the Papist may retort, and often has retorted, with irresistible force—"if you condemn these doctrines, because they are received upon the traditions of the Holy

Catholic Church, let me ask you one question—*where do you get your infant baptism?*”

As an illustration of this advantage enjoyed by the Baptist over the Pædobaptist in arguing with the Roman Catholic, we will append to this little treatise, the following account of a somewhat amusing conversation which occurred a few years ago, between the well-known Baptist missionary, Rev. Eugenio Kincaid, and a Jesuit professor. The account is given from the pen of Mr. Kincaid himself, and was written on board of a steamboat on the Ohio.

“There is,” says Mr. Kincaid, “a French Jesuit priest—a professor of languages in a Popish college in Kentucky—on board the boat with me.

“Sitting in my state room, with a small Bible in my hand, the Jesuit came along, and very politely inquired what book I had. Being informed, he said, in the most bland and winning manner, ‘Good, good,’ and then, for some minutes, went on describing the glory and perpetuity of the church—all the while fixing his dark and piercing eye on me, as if he would read my inmost soul.

"The great and cardinal dogma of popery, *infallibility* in morals and religion, at length showed itself; and then he appealed to me if I did not feel the importance of having an infallible guide. 'Certainly,' I replied; 'the reason of man utterly fails in being a safe guide in religion.' 'Good, good,' exclaimed the Jesuit; 'you will be a Catholic yet.'

"Opening my Bible, I said, 'Here is my infallible guide in morals and religion.' 'Very good, very good,' rejoined the Jesuit; 'but who shall be the interpreter of the Bible?' 'Do you take Luther?' 'No.' 'Do you take Calvin?' 'No.' 'Do you take Arius and Socinus?' 'No.' 'Well, you take Wesley then?' 'No; I take the Bible, and utterly reject all human authority.'

"'You make yourself wiser than Calvin or Luther. You must be a very great man, and have a very good opinion of yourself.' 'No; I have so good an opinion of the Bible, and such confidence in the wisdom of Paul, and Peter, and John, that their authority is every thing to me.' 'Good, good,' replied the Jesuit; 'I see you will be right yet. Did not Christ say to his church, I will be with

you always, to the end of the world? And when the Apostles died, did they not have successors; and was not Christ with them, and then with their successors? and so on in the third, and fourth, and fifth centuries? Did not Christ speak truth—I *will* be with you, even to the end of the world? There was only the one Catholic church for the first four or five hundred years, and is not the Catholic church the same now as it was then? And do you not see, as in Oxford, the most learned Protestants in the world are going back to the Apostolic church?’

“‘True,’ I replied, ‘the Apostles, as Christians, had successors; but, *as Apostles*, they had no successors. In the early ages there were false Apostles and false Christs, and they deceived many. So Paul wrote—Let no man deceive you by any means; for there shall come a falling away, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. And in another place—for the time will come when

they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.'

“‘Hence the oft-repeated command of Christ, —He that hath an ear to hear let him hear —what ? What Popes and Cardinals have said ? What councils have decreed ? What Prelates and Doctors have written ? No such thing. Christ says—Let him hear what the Spirit saith unto the churches. Here is the infallible guide ; the teachings of the Spirit—and these *teachings* make up the word of God. Those who hold fast the doctrine of Christ are the true successors of the Apostles ; and there have been such in all ages, since the resurrection of Christ, and to them is fulfilled that promise—Lo I am with you always, even unto the end of the world.’

“‘Do not all the Protestants talk in this way ?’ exclaimed the Jesuit ; ‘and are there not forty different kinds of Protestants in America, and how can any one tell which is right.’

“‘Many,’ I replied, ‘calling themselves

Protestants, broke off from the Roman church, and brought along more or less of the dogmas of that church. The Roman church has made up her creed partly from Christianity, partly from Judaism, and partly from Paganism; and now many, leaving Paganism behind, still blend together Judaism and Christianity.—Hence, even until this day, when Moses is read, (as authoritative in religion) the veil is upon their heart. To this source may be traced nearly all the errors of pious Protestants.’

“‘Is it not a little remarkable,’ said the Jesuit, ‘that the only two dogmas in the support of which the Catholic church depends entirely on tradition the Protestants have adopted—the change of the Sabbath, and the baptism of infants? Now, you cannot prove from your Bible that the Sabbath was changed, or that infants were to be baptized.’

“Very well,” I replied, “I hold to nothing but what is clearly taught in the Bible. I keep the first day of the week because the first Christians observed it, and there is no evidence that they met together on any other day for Christian worship. That the disciples met together on the first day of the week to

engage in acts of Christian worship, and that they designed to meet on the *first* in preference to any other day, and that it was sanctioned by Paul, is a recorded fact. Here, then, I stand on Apostolic ground.' 'You must prove, then,' said the Jesuit, 'that the command in the decalogue is repealed.' 'No—that command stands, and is as binding on me as it was on the primitive Christians. Six days shalt thou labor, but the seventh day is the Sabbath of the Lord thy God. The disciples, in the days of Paul, labored six days in the week; but no more. On the first day in the week, they met together in their Christian assemblies. Here, then, is Divine authority for meeting together on the first day of the week for Christian worship.'

"'Yes,' said the Jesuit, 'you do read in your Bible that the Christians came together on the first day of the week to break bread; but *you cannot find in your Bible that the Apostles baptized infants*,—this you have got from the Catholic church, and yet you abuse the Catholic church for depending on TRADITION. How can you say *my Bible alone is my rule*, and then baptize infants?'"

“Very true, sir,” was the triumphant reply of Mr. Kincaid, a reply which none but a Baptist could have made, “very true, there is no Divine authority for infant baptism, it is *based only on tradition*, and so *I reject it altogether*. Infant baptism is the offspring of a Judaizing spirit, and betrays great ignorance of the true character of a Christian church,—through its influence whole nations, without reference to character, are brought into the church. I regard infant baptism, in its practice or tendency, as one of the worst dogmas of Popery. Let it be taken from the system, and believers’ baptism be restored, and the whole superstructure of Rome will crumble down.”

The Jesuit priest soon found that he had more than his match in the unpretending Baptist minister, whom he had striven to convert to the dogmas of Rome; and that it was no use arguing longer with one who denied *in toto* the authority of tradition, and built his faith upon the BIBLE ONLY; and therefore, with his dark piercing eyes flashing inquisitorial fire, he retired from the controversy, leaving Mr. Kincaid to his own reflections.

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